

The Lion

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An Unofficial Newsletter for Members Only of
Saint Mark's Parish, Denver, Colorado

OUR LADY OF WALSINGHAM

AN ORTHODOX INTRODUCTION

By Reader George Benjamin Gapen

PART ONE.

IN the year of Our Lord 1061, during the reign of St. Edward the Confessor, the Blessed Virgin Mary appeared to Richeldis de Faverches (called "Rychold" in the ballad cited below, Cf. Note). A faithful daughter of England's ancient right believing Church and a widow of blameless life, Richeldis was imbued with great piety. She had an ardent desire to serve Our Lady, and petitioned the Queen of Heaven for a way to "honor (her) with some work bountious."

She who is the "assurance of those who pray in silence" appeared to Richeldis on three occasions. Each time she took the widow in spirit to Nazareth and to the home in which she received the joyous salutation of the Archangel Gabriel: the hallowed place where the Word became Flesh. Each time she solemnly directed Richeldis to measure the home and each time told her to have an exact replica set on her estate in Walsingham as a "...memorial (of) the great joy of my salutation, First of my joys, (the) ground and original root of mankind's gracious redemption...and (of) God's Son conceived in virginity."



This was to be no private oratory for at each appearance the Virgin Mother promised that those seeking her there would find help and healing. "Full glad" Richeldis thanked Our Lady that she never left the destitute in need, and promptly summoned "artyfycers full wyse" (master craftsmen) to build a replica of Nazareth's Holy House according to the express wish of the Virgin. Then an apparent omen was observed: twin rectangles of equal size remained dry in a meadow otherwise "wet with dropes celestyall and with sylver dewe" (wet with celestial drops and with silver dew). Surely, these sites "where neyther moyster nor dewe myght be fowne" (bereft of moisture and dew) were preserved dry through a "myracle of our lady's grace" (a miracle revealing Our Lady's intervention). One must surely mark the hallowed site where "our newe Nazareth here shodde stande Builded lyke the fyrste in the holy lande" (our new Nazareth here should stand, built like the first in the Holy Land). Richeldis chose, as the site for the Holy House, that dry area that, by some 200 feet, was closer to twin wells.

[Note: This narrative is based upon the ballad, "The Foundation of the Chapel of Walsingham" and is the source of quotations in archaic English. The only known copy of the ballad consists of four leaves and is in the collection of Magdalen College, Cambridge. Scholars have dated the ballad as early as A.D. 1465. It is presented in its entirety as Appendix I in H.M. Gillett's *Walsingham and Its Shrine*, pp. 74-77.]

But neither their art nor "geometrye" allowed the workmen to measure, mark or join together the simple dwelling on that site. "All sory and full of agonye" (Filled with sorrow and agony) "they went to reste and layde all thyng on syde" (they laid aside their tools and rested). While they slept on their "maystresse (mattress)," Richeldis, confident that the Virgin could prosper that which she commanded, remained all night in solitary prayer. As the Lord made garments for the rebellious Adam and Eve (Gen. 3:21), so that very night she "who laborest for Him Whose labor is love" became the structure's "chyef artyfycer" (primary builder) both completing the work and having it moved by "aungellys handys" (angelic hands) "two hundred feet and more in dystaunce" (more than 200 feet) to the second mysteriously dry site.

At dawn the workmen were confronted with a completed structure "Better than they coude conceyve it in mynde" (superior

to what they could imagine). We are not told if Richeldis spoke of the apparition to her workmen or if they knew the significance of the little dwelling whose presence and perfection filled them with wonder. They did know, and could not deny, that they had toiled long and hard to raise a small wooden structure the construction of whose walls eluded calculation and defied their considerable skills. Neither would they soon forget the testimony of their eyes, for here was evidence of consummate skill, exercised in the dark and of such swift and silent progress that all had been completed during the few hours that they slept. They knew, too, that the Holy House was now more than 200 feet from where they had labored valiantly but in vain.

We do not know to what destinations these workmen returned, but it seems likely that amazing facts gained currency as they traveled. If Richeldis had sought to alleviate their frustration by telling them of the apparition; the Virgin's command and her promised aid these things would supplement accounts of their own inexplicable experiences. Their words, in the Providence of God, may have inspired the earliest pilgrims for they began to arrive almost immediately.

Upon arrival, pilgrims would have seen a small house unsuited to the weather of England and less desirable than many of their own homes. They would have been told that it had been built according to the wish of the Mother of God, that it was a faithful copy of the home in which the Word became flesh and that it had been "made without hands." There, in the Holy House, they would have opened their hearts to the Mother of God and implored her promised assistance. Tales of the Virgin's promised aid would be confirmed and they would eagerly seek the Holy Well which had appeared at Richeldis' feet. They would have drunk its healing waters. They and their religious articles would be blessed with it and it would be carried to homes and parish churches throughout England.

Those who, from increasingly distant places, thronged the roads converging upon Walsingham found it a place of new beginnings. "The Foundation of the Chapel of Walsingham," written 400 years after the apparition, says that there Grace was daily shown to men of every age and that "Innumerable" healings had there taken place. The lame, the blind, the deaf, the wounded, the "lunatyke" (lunatic) and lepers are among those "cured by Our Lady's myghte" (cured by Our Lady's might). Even the dead have been known to revive "of this

(there) is no doubt." Invocation of Our Lady of Walsingham spread. She was invoked by mariners "vexed with tempest," by anyone in eminent danger and was so well known and loved that she often came to the minds and hearts of Christians when circumstances seemed to reveal Heaven's protection.

Edward I, was commonly considered under her protection due to an incident that occurred while he was yet a young man. *The Historia Anglicana* relates that while playing chess within a vaulted chamber he suddenly and without conscious reason



arose and walked some distance from his chair "when lo! an immense stone, which would have crushed him if he remained, fell on the very spot where he had been sitting." He accounted this a miracle "and heartily honoured Our Blessed Lady of Walsingham, to whose favor he attributed this escape from danger." More spectacular is the Virgin's rescue of a knight in response to his frantic plea. Blomefield writes of this incident which was regarded with such popular astonishment that a Priory gate and a village street were renamed in its commemoration. Close by the Lady chapel was a small wicker gate, so low one had to bow to enter. One day "a certain Norfolk Knight," sometimes identified as Sir Ralph Boutetourt, armed "cap-a-pi" (head to foot) and on horseback, was pursued by a cruel foe bent upon his death. He made full speed for the

gate and, invoking Our Lady of Walsingham for deliverance, immediately found himself, still seated upon his horse, safe within the close of the Priory. Erasmus writes of seeing a copper plaque (attached to the gate through which the miraculous transportation occurred) depicting the knight upon his horse and narrating the incident. Forever after called "Knight's Gate" it almost certainly faced down the street similarly renamed. In thanksgiving, the knight hung his armorial banner in the Shrine as a token of his deliverance. This is the reputed origin of a similar practice, now divorced from its original intent, followed in the Lady Chapel of Westminster Abbey and in many English cathedrals. Cardinal Wolsey is known to have deferred a visit to no less than the King that he might journey to Walsingham in fulfillment of his vow and in hopes that his stomach might be healed.

This would have been credible to the sovereign for the Kings of England provided examples of devotion to Our Lady of Walsingham. They made their pilgrimages and left costly gifts in thanksgiving for favors granted and in fulfillment of

their vows. Among many such examples, *Walsingham and Its Shrine* includes the following. "King Richard's gone to Walsingham" is a line in "The Weakest goes to the Wall" (1600) and alludes to the tradition that the Lion Heart went to Walsingham before leaving for the Crusades. In 1246, Henry III had a crown of gold made for the Image. Henry VII came to Walsingham during a time of insurrection to seek the aid of the Virgin of Walsingham and, after his victory at Stoke, in fulfillment of his vow:

From Oxborough Hall...the royal standard was solemnly trooped to Walsingham, escorted by almost every loyal noble and bishop in the realm. The royal colours were hung in thanksgiving above Our Lady's Shrine. Yet again, in 1505, the king made a third pilgrimage, on this occasion bringing with him his son Henry who was to take such a fatal interest in the Shrine, And when he died, Henry Tudor's will directed...that an image in silver gilt, of himself kneeling, was to be made and set up in the Lady Chapel.

Ironically, no sovereign came to the Throne with greater devotion to Our Lady of Walsingham than did Henry VIII. He and his first wife made more than one pilgrimage to Walsingham. His first pilgrimage as sovereign was January 19, 1511, to return thanks for the birth of a son. He remained at Walsingham for a week. May 14, 1511, he offered "a magnificent collar of fine rubies ...and ...L1 3s. 4d." Shortly thereafter he glazed the windows of the *Novum Opus* (i.e. the stone structure provided by Richeldis). From 1509 till 1538, Henry paid for a candle to be kept burning before the Virgin's image and gave 100s twice a year to William Haly, "the King's priest," to sing Mass before her.

Though he had been responsible for having her Shrine destroyed and her image burned, Henry VIII commended his soul to Our Lady of Walsingham at his death. Thus Furnivall Hales writes: "The place was in wonderful repute. To it Catharine of Aragon, dying, entrusted her soul: and so did her sometime husband when his hour came."

After exhorting listeners to honor Our Lady, "The Foundation of the Chapel of Walsingham" concludes:

O gracious lady, glory of Ierusalem
Cypresse of sion and joye of Israel
Rose of Ieryco and starre of Bethleem
O gracious lady our askynge nat repell
In mercy all wymen thou dost excell
Therefore blissed lady graunt thou thy great grace
To all that thee devoutly visyte in this place. Amen.

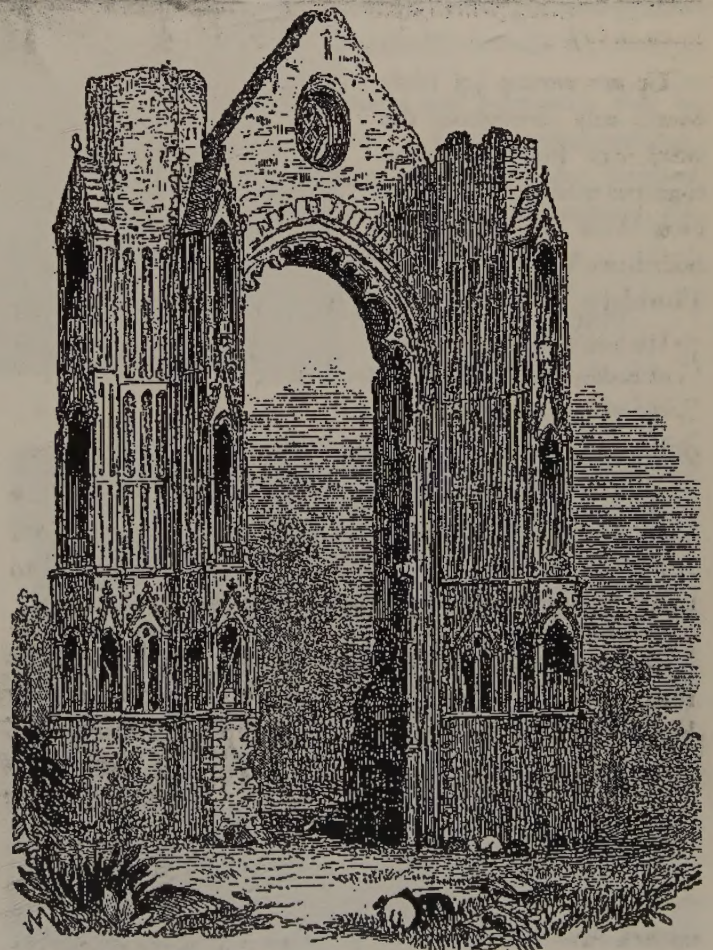
A prayer I have rendered:

O Gracious Lady, Glory of Jerusalem
Cypress of Sion and Joy of Israel
Rose of Jerico and Star of Bethlehem
O gracious Lady our petitions do not disdain
Your mercy exceeding women's be our gain
Blessed Lady grant Thy Grace excelling
To those who approach Thee in Thy Holy Dwelling. Amen.

Mention has been made that at the command of the Virgin Mother of God a spring miraculously appeared. Its waters were to prove instrumental in providing that solace and healing she promised. Fr. Colin Stephenson, who succeeded Fr. Hope Patton (the twentieth century Anglican Restorer of public devotions to Our Lady of Walsingham) as Administrator writes:

There are still in existence some small lead flasks, known as ampullae, which are marked with a crowned W and which were used by pilgrims to carry away the precious liquid. In 1967 one of these ampullae was washed up on the Yorkshire coast, obviously having been dropped overboard by some returning pilgrims and having remained a very long time on the sea bed. It was sealed and there was still liquid inside it which smelled faintly of roses.

Prior to construction of the present Anglican Shrine, Fr. Hope Patton prayed each evening and asked others, including the nuns and monks from Nashdom, to pray that if it be Heaven's will that the Shrine be restored "the original sign of water should be given." A well dating to Saxon times was discovered. It had been deliberately blocked up with "soles of shoes and other refuse of the Tudor period." Cleared of this debris, the well began once again to gush water. Today the Holy Well is within the Shrine Church close by the reconstructed Holy



House. Accessed by two flights of steps, its water is administered by an Anglican priest and sent by post all over the world.

As will be recalled, two wells antedated the apparition and it was near them Richeldis had sought to have the Holy House erected. They, too, had been considered instruments of healing and a stone pool, fed by them, was build. Fr. Stephenson writes:

Near twin wells in the grounds of what was the Priory there is an open stone tank about which there are no records, but it would seem that at some time pilgrims bathed in the waters as they do at Lourdes . . .

Indeed, in *Walsingham the History of a Famous Shrine*, H.M.

Gillett provides that assumption with proof. He writes of "a richly illuminated Breviary of the fifteenth century ... which appears to have been in use at Walsingham Priory" for, inscribed on one of its flyleaves, are the words: *Iste liber pertinet dno Ricd Vowell priori de Walsyngham*. (This book belongs to the lord Richard Vowell, prior of Walsingham).

The concluding service contained in the breviary is entitled: *De Sancta Maria cotidie per annum* (of Holy Mary, daily throughout the year). The fifth inscription concerns management of the Holy Wells and the bath beside them. We learn that on Thursdays:

The bath is open to all in case of bodily infirmity. Let it be had without a murmur on the advice of a physician, so that the patient's inclination may be subordinate to the order of the Superintendent in resorting to proper measures for the recovery of health. Should he desire, however, anything that is not expedient, his wish must not be gratified. Some take a fancy to things injurious. But if a servant of God assert that he is suffering let him be believed, although the cause of pain be not outwardly apparent ... Let not a smaller number than two or three, if unattended, go to the bath.

The Cellarer, Vestiary or Librarian is to cheerfully serve his brethren and custodians are to deal out garments or shoes as wanted. A photograph in Dickinson's *The Shrine of Our Lady of Walsingham* shows the abandoned twin wells and bathing tank thus evidencing the failure of the contemporary Anglican Shrine to conform to that ancient usage that made Walsingham one of the West's four principle pilgrimage sites.

The present Holy House, in its composition and architectural relationship to the Shrine Church per se, is very unlike its predecessor. The impression one receives from photographs is that this Holy House is like nothing so much as a small rectangular room integral to the Church. Its ceiling intentionally resembles the underside of a pitched roof and from it fifteen sanctuary lamps hang. Its intimate size notwithstanding, it is provided an altar and reredos the focus of which is the crowned and vested image of Our Lady of Walsingham. There she presides from within a gilded Romanesque arch, its shell-like hemispherical top strongly suggestive of a similar

device provided by Holbein in his painting, "The Virgin with the Family of Burgomaster Meyer." Small vigils with escutcheon shaped labels line its interior walls. At least two, and perhaps all of the walls of the Holy House, while apparently integral to the floor plan of the Shrine, do not serve as partitions between the interior of the Holy House and adjoining rooms. This allows larger vigils, representing a world-wide piety, to be placed directly against the exterior surfaces of the Holy House's walls. Perhaps this practice, and the fact that the walls of the Holy House appear to be load bearing components of the Shrine, accounts for the fact that the walls of the restored Holy House are brick rather than wood. Additionally,

the use of masonry permitted the incorporation, into the very fabric of the Holy House, of stone fragments salvaged from religious structures desecrated by order of Henry VIII. As if to suggest that here the Reformation never occurred, a stone from St. Peter's basilica in Rome also finds a place.

The original Holy House "not made by human hands" soon occasioned a great deal of subsequent human effort. Richeldis herself provided the original wooden structure with a fully encompassing stone one. John Adair, in his work *The Pilgrims' Way: Shrines and Saints in Britain and Ireland*, writes: "Richelde built a stone Church some twenty-three by thirteen in size around the wooden House..."

In time this "stone Church" became an edicule: the free standing focus of a larger "Chapel of Our Lady" (or Lady's



Chapel) which was but one chamber of an imposing Priory Church. Erasmus made several visits during one of which Church windows were, there is evidence to suggest, being repaired. He writes:

Within the Church which I have called unfinished is a small chapel, made of boards, and admitting devotees on each side by a narrow little door. The light is small, indeed scarcely any but from the wax lights. A most grateful fragrance meets the nostrils...you would say it was the mansion of the saints, so much does it glitter on all sides with jewels, gold and silver.

His words "a small chapel, made of boards, and admitting devotees on each side by a narrow little door" are problematic. First, he refers to a small structure made of boards as a "small chapel" though he can only mean the Holy House itself. "(A)nd admitting devotees on each side by a narrow little door" must surely mean "to which devotees are admitted through the twin narrow doors of the enclosing stone structure provided by Richeldis." It is most unlikely that a structure as small as the Holy House would have had two doors, and it is doubtful that the Church would compromise the structural integrity of a revered replica, whose accuracy was of concern to no less than the Mother of God. If Erasmus is not referring to the stone structure which enclosed the Holy House he can only be referring to the considerably larger Lady Chapel of the Abbey Church. (An exterior view of the Abbey Church with its Great Tower and four smaller towers, each provided a golden cap bearing a Cross, is shown on the reverse of the Abbey Seal) It is documented that the Lady Chapel had two doors. One was located in its north wall and the other in the south wall. The south door would have been in the wall shared by the Lady Chapel and the Abbey Church's nave. The north door exited the Lady Chapel and opened upon the Abbey grounds. Pilgrims would have entered the Church by its western door, proceed up the nave to a sub-altar (or Icon stand) just short of the Great Central Tower, turn to the left and proceed through the Church's wall by climbing a few steps. The pilgrim, having made that short ascent found himself on the elevated Purbeck-marble floor of the Lady Chapel, alternately called the "Shrine of our Lady." According to a diagram in Gillett's Walsingham: the History of a Famous Shrine, what was probably an ornamental screen ran from the north to the south walls of the Lady Chapel. The thus sequestered eastern portion of the Lady Chapel held the free standing stone structure provided by Richeldis. The statement that this eastern portion of the Lady Chapel was "elevated" can hardly mean that the stone structure containing the Holy House had been physically raised and probably means that the floor of the Lady Chapel west of the screen had been excavated prior to paving. That even this floor was higher than that of the nave apparently points to additional excavation for the Church proper. Once behind the screen one could enter the door (or one of "two little narrow doors")

of Richeldis' structure. Within it the pilgrim would at last be able to walk around the exterior of , and enter into, the Holy House of the Virgin. Numerous thank offerings left by fellow pilgrims, displayed within the Lady Chapel and responsible for the "glitter" mentioned by Erasmus, would have deepened the pilgrim's conviction that here was ready and proven help.

This imposing and decorated architectural setting would have been a striking contrast to the diminutive and austere structure that remained the lodestone which drew the pious and the suffering not only from all over England but from most of Europe as well. Here the royal, those pre-eminent among the hierarchy and the humble trod the same ground. Many would have followed the venerable custom of removing their shoes in reverence and penance a mile before arrival at this site. Eventually, the site where pilgrims removed their shoes, was marked by the erection of a gothic structure popularly called the Slipper Chapel. Of the huge priory complex, the Slipper Chapel alone survived the Reformation's iconoclastic rage. Heaven itself was thought to have marked the way to Walsingham and the milky way was christened "The Walsingham Way."

The Milky Way pointed directly to the house of the Virgin, in order to guide pilgrims on their road; hence it is called the Walsingham Way, which had its counterpart on earth in the broad way which led through Norfolk: at every town that it passed through, a cross was erected pointing out the path to the holy spot. Some of these elegant structures still remain. §

The full article, with footnotes and references, may be found on Rdr. Gapen's website – <http://www.greenepa.net/~nbvm/gapen/walsing.htm>. Gapen is also involved in another project, the Orthodox Shrine of Masontown, PA (<http://www.kontakion.com/saintpan.htm>).

Stay tuned for Part II, in the October issue of The Lion Newsletter.



A Brief Meditation on the Roots of Charity and Knowledge

By Subdeacon Raymond (Bede) Tripp

ASKING questions about things we take for granted can be useful. Very few people think charity is a mystery, but it may be that they know less than they think they do. When we look into it, we can see that the last thing charity is, is an “add on.” The world is not “here” and charity over “there.” Much of the distance between heaven and earth, that is, between charity and our knowledge, is largely in our minds. We tend to make the mistake of taking the material world for granted, using it as our measuring stick, and then adding other things to it, including charity. Reality should—and is going to be—be one and the same redeemed place as Christ reminds us in His prayer. Charity is a means of achieving this unity; “in earth as it is in heaven.” Charity is as real as gravity—indeed realer, for its effects will outlast the material world.

It is unlikely that we can improve on St. Paul, but even the best expressions of a truth can dull with age and use; they lose their original solidity and grow abstract, so that they sometimes need the keener edges of contemporary words. Henry David Thoreau says something useful that applies to this very matter. He reminds us that the cost of something is the amount of life it takes. Thoreau had in mind the acquisition of goals and abilities, but, as we shall see, the wisdom of his insight works both ways, for giving as well as acquiring. Life is the key word. In particular what Thoreau says also applies to acquiring a capacity for charity, which also requires practice and skill. Virtues are not automatic. They may be inborn but they need religious cultivation and knowledge to grow.

The pianist-composer Franz Litz once said that if he did not practice for one day, he knew it; if he skipped two days, his wife knew it; three days—and his audience knew it. Charity requires the same dedication, practice, and knowledge; for likewise, if someone has not practiced charity, it shows; his bearing strikes a sour note. And his friends hear it. It is more difficult and decidedly more costly to give wisely of one's life than to receive graciously. Anything real costs life. When we ponder these facts, we can begin to see how life itself is the supremely wise gift of God,

because it enables us, his children, in turn to give our life to others, and thus back to him. We can learn charity because He has given us something priceless to give. There is no greater failure of charity than “not having the time of day for” another person, for the roots of charity reach into the Well of Life.

Although it is perhaps better than nothing to make a handsome donation to a “good cause,” as the expression goes, it is an elementary blunder to think that such “gifts” answer to the demands of charity. Regardless of the amount, very little life may be given. The root of the problem again is putting two and two together, that is, the two sides of God's Creation. As long as we live ignorantly on the material side of the world, where we are likely to think that charity is an option, an “add on,” we will fail to see that it is the very fact of life. An intelligent heart requires the cooperation of a wise head. True giving requires knowledge of God's Creation, where Charity is no more an option than breathing or eating. This is the fact of imagination we must turn into a fact of life. When this unity begins to dawn on us, we can grow into the knowledge of what a grand privilege the capacity to be charitable really is and begin to live accordingly. God gave His life so that we may give it back to Him by giving what we have to others. If the cost of something is the life it takes. The cost of the world is the life of Christ. This makes charity “the pearl of great price.”

It is a regrettable fact of modern life, however, that people really do not believe anything unless they are convinced that it fits into the material scheme of things. Although charity cannot be counted or weighed, it more than meets this test. Charity not only fits into the material scheme of things, it defines and drives the machinery of the world. The very continuity of biological life alone depends upon it from generation to generation.

By asking the right questions about charity, we can see then more of the real solidity which is implied by St. Paul's words. We need to be more religiously imaginative and to expand our understanding of God's Creation, which is not “there” but also now and solidly “here.” If we begin to take an actual rather than a material view of our life, we can begin to see that heaven and earth can be the same place, and that our acts of charity can help bring about their reunion. §

SEPTEMBER ANNO DOMINI 2004

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
29 BEHEADING OF S. JOHN BAPTIST Matins – 7:30 AM Low Mass – 8 AM School – 9:10 AM High Mass – 10 AM Evensong – 4 PM	30 Ss. Felix & Adauctus, Mm.	31 S. Aidan of Lindisfarne, BC	1 S. Giles, Ab. <i>XII Holy Brethren</i> Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	2 S. Stephen of Hungary, KC Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	3 Feria (Trinity XII) Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	4 S. Gorazde of Prague, BM Matins – 8:30 AM Latin Mass – 9 AM Evensong – 4 PM
5 TRINITY XIII Matins – 7:30 AM Low Mass – 8 AM School – 9:10 AM High Mass – 10 AM Evensong – 4 PM	6 Feria	7 S. Sergius of Rome, BC	8 NATIVITY OF THE BLESSED VIRGIN MARY <i>S. Hadrian, M.</i> Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	9 S. Gorgonius, M Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	10 Feria Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	11 Ss. Protus & Hyacinth, Mm. Matins – 8:30 AM Latin Mass – 9 AM Evensong – 4 PM
12 TRINITY XIV Matins – 7:30 AM Low Mass – 8 AM School – 9:10 AM High Mass – 10 AM Parish Picnic @ Mahan's Evensong – 4 PM	13 Feria	14 EXALTATION OF THE HOLY CROSS Matins – 7 AM Low Mass – 7:30 AM	15 VII SORROWS OF THE BLESSED VIRGIN MARY <i>Ember Wednesday</i> Matins – 7 AM Low Mass – 7:30 AM DU Evensong – 4 PM	16 S. Cyprian of Carthage, BM <i>S. Ninian, BC</i> Evensong – 4 PM	17 Ember Friday in September Evensong – 4 PM	18 Ember Saturday in September Evensong – 4 PM Theodore Eklund's Ordination, Wichita
19 TRINITY XV <i>S. Theodore of Canterbury, BC</i> Matins – 7:30 AM Low Mass – 8 AM School – 9:10 AM Deacon Mass – 10 AM Evensong – 4 PM	20 Vigil of S. Matthew <i>Ss. Eustace & Companions, Mm.</i>	21 S. MATTHEW, APOSTLE Matins – 7 AM Low Mass – 7:30 AM	22 Ss. Maurice & Companions, Mm. Matins – 7 AM Low Mass – 7:30 AM DU Evensong – 4 PM	23 S. Linus of Rome, BM <i>S. Thecla, VM</i> Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	24 Feria Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	25 Feria (S. Mary) Matins – 8:30 AM Latin Mass – 9 AM Evensong – 4 PM Celtic Festival Fundraiser @ S. Columba's, Lafayette
26 TRINITY XVI <i>Ss. Cyprian & Justina, Mm.</i> Matins – 7:30 AM Low Mass – 8 AM School – 9:10 AM High Mass – 10 AM Evensong – 4 PM	27 Ss. Cosmas & Damian, Mm.	28 S. Wenceslaus of Bohemia, M.	29 S. MICHAEL & ALL ANGELS Matins – 7 AM Low Mass – 7:30 AM DU Evensong – 4 PM Mass at 7 PM	30 S. Jerome, PrCD Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	1 S. Remigius, BC Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	2 HOLY GUARDIAN ANGELS Matins – 8:30 AM Latin Mass – 9 AM Evensong – 4 PM



***In Memoriam – Father Norm
and Mary Jane Middleton***

The Revd. Fr. Charles Norman Middleton and Mary Jane Middleton began their marriage and many years of ministry in Canada. Fr. Norm served St. Paul's, Lakewood and then Holy Trinity Church in Greeley, Colorado for a total of over 30 years. Mary Jane taught English and directed school plays for decades. Together they touched and mentored countless young men and women. Natalie and Ron Lickteig and Mat. Deborah and Fr. John are among the vast number who were blessed in holy matrimony by Fr. Norm during the nearly seventy years of his ordained ministry. Mary Jane and Fr. Norm died within days of each other this July.



ABOVE – First Lieutenant James Campbell (Matushka Deborah's nephew) in Najaf, Iraq, with some of his newly liberated Iraqi friends. Many thanks to all who have contributed books, cookies, first aid kits, flea collars (to keep sand fleas away from our soldiers!) and candy (for Iraqi children) for our soldiers in Iraq.



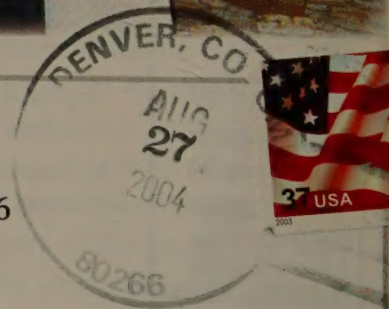
ABOVE – Dr. Dan and Kimberly Crawford, proud new parents of Andrew Samuel Crawford (nativity, 17 August).

BELOW – Carol McCabe with granddaughters Katie and Emily Huft, at the Southwest Parish Life Conference in Austin, Texas.



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Address correction requested



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